April 10
1919

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to their children, and the heart of the children to their fathers, lest I come and smite the earth with a curse*" (MALACHI 4: 5, 6).

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## THE "WORD OF WISDOM."

BY J. E. GREAVES, PH. D., CHEMIST AND BACTERIOLOGIST, UTAH AGRICULTURAL COLLEGE, IN THE *Improvement Era*.

(*Concluded from page 213*).

HOT DRINKS AND CANCER.

Hot drinks are not good. This was stated in the "Word of Wisdom," in 1833. Over half a century after, Dr. Mayo said to a gathering of physicians at Baltimore, "I cannot get it out of my head that the cause of much cancer of the stomach is the drinking of hot drinks."

This undoubtedly includes tea and coffee. "Tradition has it that in the remote ages there was a Holy Asiatic Prince who spent his nights in meditation on the infinite. One night his ecstasy was disturbed by sleep. On waking, he was so enraged at his weakness that he cut off his eyelids and flung them on the ground. On visiting the spot some time later he found that where each eyelid fell a small shrub had grown up. He infused the leaves of the shrub, and ever afterwards by simply drinking some of the infusion he was able to keep sleep at bay. That shrub was the tea plant!"

A similar tradition exists concerning coffee:

"In antique days a poor dervish who lived in the valley of Arabia Felix observed a strange hilarity in his goats on their return home every evening. To find out the cause of this, he watched them during the day and observed that they eagerly devoured the blossoms and fruit of a tree which hitherto he had disregarded. He tried the effect of this food upon himself and was thrown into such a state of exultation that his neighbors accused him of

having drunk of the forbidden wine. But he revealed to them his discovery and they at once agreed that Allah had sent the coffee-plant to the faithful as a substitute for the wine."

These legends recognize the fact that these beverages may remove the sensation of fatigue, diminish the tendency to sleep, and, if taken in excess, cause insomnia. The effect is due to the caffein which these substances contain.

The experiments of Hollingworth are even taken by some as indicating that tea and coffee are beneficial. He, together with several trained workers, gathered data on sixteen subjects (ten men and six women). Hollingworth gave them at intervals gelatin capsules, many of which were blank, while others contained caffein—the equivalent of that found in two large cups of coffee. The subjects did not know when they received the drug, but ingenious tests were made daily as to speed, dexterity, discrimination and mental alertness of the subject, with the result that when caffein was taken the work was done more rapidly and with fewer errors than at other times. In the short duration of the experiment the results seemed to indicate that this acceleration was not followed by a reaction in which the work was not accomplished as effectively. Caffein is not a food and acts as a whip to speed up a fatigued organism, and it has been wisely stated that "a whip is appropriate for the lazy, but not for the tired horse."

These results take no consideration of the ultimate effect upon the body. Caffein is nearly related to uric acid, a substance which accumulates in portions of the body in rheumatism, and it is not impossible that in some cases the one is the antecedent of the other.

Moreover, tea also contains tannin, which inhibits salivary and peptic digestion, ultimately resulting in indigestion, atony, or catarrh of the stomach. Coffee may even be worse than tea, for in some individuals it causes a disturbance of the heart, producing an uncomfortable feeling, the heart becomes intermittent.

Cocoa contains theobromin, which produces physiological effects quite similar to caffein. Its action on the central nervous system is less pronounced, but its effects upon the muscles, heart, and kidneys, are more pronounced. It contains no tannin, yet the fat disturbs digestion, causing gastric disturbances similar to those produced by tea.

### Herbs and Fruits.

"All wholesome herbs and fruits are good for man in the season thereof." This contains a vital principle of dietetics which is recognized by but few of the laity even at the present time. Monotony in physical and intellectual work leads to deterioration in mind and body. Likewise, monotony in diet, even though the

food be accurately chosen, leads to lowered bodily efficiency, and if continued long results in gastric disturbance. Eggs are valuable in the diet, but no one can continuously use them day after day without bad effects. It is well known that vegetable foods are a necessity, for if they are withheld from the diet the blood becomes impoverished and scurvy results. Moreover, it has been recently demonstrated that green plants contain a pyral group which is nearly related to the red coloring matter of the blood, and without which the body is unable to replace the loss resulting from the continual breaking down of the red corpuscles.

### Vegetables and Meats.

Nor is a strict vegetable diet best for man. Waylen says he was a vegetarian for eight years. Then it dawned upon him that man is somewhat different from the beast: if a monkey can do one thing it does not follow that man does likewise:

"Vegetarians as a rule are not healthy folks. They present either a wizened and emaciated appearance or a tendency to flabbiness. They have a poor circulation and are liable to chills. They suffer from dyspepsia, flatulence, bad breath, and anemia. Their liver and kidneys are commonly affected, and all together there is a want of vitality among them. * * * They burden their stomach with masses of crude stuff, and practically deprive themselves of fat and oil; and they daily grow thin and nervous."

Nor is an exclusive meat diet good, for the flesh of beasts and fowls is for the use of man, provided it is used sparingly and only in "times of winter, or of cold, or famine." An excessive protein diet throws an extra strain on the kidneys, and this is intensified when the excess is from meat. But the great ill comes from auto-intoxication, which results from excessive putrefaction in the intestines, in which there are formed poisons nearly related to but much more potent than carbolic acid. These are absorbed and give rise to hardening of the arteries and nervous disturbances. They result from the action of bacteria upon proteins, and if the poisons be injected into the circulation of lower animals give rise to premature old age.

Metchnikoff and his co-workers have tried for years to combat this by feeding animals acid-forming bacteria. These were sometimes given in tablets; at other times in sour milk, but the results so obtained were not uniform. These results were so variable that Herter considered that we have as yet no proof that sour milk has any influence whatever on the bacterial flora of the large intestines, and also no proof that such an influence would be beneficial rather than injurious to man. But the results are uniformly favorable when meat is largely eliminated from the diet, and Metchnikoff and his followers advocate at the present time the limiting of the meat in the diet for the offsetting of auto-intoxication, as is seen from the following: "If one wishes to

have the maximum effect (meaning from the use of sour milk), it is necessary for the time being to curtail the use of butchers' meat and substitute fish, yolk of eggs, and other similar foods, not much alcohol should be taken, and smoking might be reduced to a minimum." While Mathews states, "The easiest method of reducing putrefaction is by a strict limitation of the diet, a reduction in the proportion of meat, and a more thorough mastication of that which is eaten."

Moreover, an inquiry carried out by the British Medical Association with regards to centenarians showed that they were very moderate in regard to eating; the majority ate little meat; of thirty-eight who reached extreme old age, there was only one who ate much meat. They were not vegetarians, but they ate meat sparingly.

It is only within the last few years that it has been recognized that meat should be used exceedingly sparingly in warm weather. Carbohydrates and fats, if taken in excess, can be stored in the body for future use, but an excess of protein taken is split and then oxidized with the liberation of heat and energy, and this excess heat may materially raise the temperature of the body; and hence, in hot weather, cause bodily discomfort. Just to quote one experiment: Rubner found that the eating of two-thirds of a pound of lean meat by a dog increased the calories of heat given off from 56 to 83 calories, a difference of 27 calories. Lusk, in commenting on these results, states: "Much meat on a hot day would, therefore, seem contradictory."

## Wheat for Man.

Of the principal grains only the one, "wheat for man," will be considered at the present time. The proteins which compose the tissues of animals and plants are made up of blocks or so-called amio-acids, the number and kind varying with the different proteins. The plant possesses the power of building these up by aid of light from the substances obtained from water, air, and soil. But animals must obtain their amio-acids either directly or indirectly from plants, and if they are not all contained within the food the animal either stops growing or dies, as the case may be, depending upon the specific block which is missing. No grain contains them all in the right proportion for the proportion of animal tissue, but this condition is more nearly met with in the case of wheat than any other staple grains. Wheat, with its normal proteins—gliadin and glutenin—completely suffices for the growth of animals, whereas corn, with its two proteins—glutenin and zein—will produce only moderate growth. Rye and oats are even less efficient than corn. Moreover, these latter two are lacking in a fat like vitamine which is found in the corn and wheat, as shown by McCollum and Davis, who gave to rats a standard diet without any fat. In from twenty to twenty-five weeks the animals were

brought to the threshold of death. Then, on adding to this diet, the different grains the following results were obtained:

Cornmeal—surprising recovery and growth.

Wheat embryo—recovery and growth.

Entire wheat kernel—recovery, no growth.

Rye—little or no improvement.

Oats—little or no improvement.

We recognize certain nutritional diseases associated with the extensive use of many grains. For instance, beriberi from rice, and pellagra from corn—but none have ever been attributed to wheat.

Truly has science demonstrated that the individuals who obey the principles enunciated in the "Word of Wisdom" shall receive health—be physically strong, and "the destroying angel shall pass by them," and it is well known that the mind can only do its best when in a clean, strong, healthy body, and hence, "they shall find wisdom and great treasures of knowledge, even hidden treasures."

It is doubtful whether man, after eighty-five years of productive research, could formulate rules more fitted to produce these ends than are contained in the "Word of Wisdom."

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## WHEN DID REVELATION CEASE?

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

All who accept the Holy Bible for what it professes to be, by that very acceptance aver as an established fact the actuality of direct communication from God to man.

Throughout the Patriarchal period, from Adam to Moses, comprising the several dispensations of, and successive apostasies from, the gospel of the then unembodied but chosen and foreordained Lord and Savior Jesus Christ, the voice of God was heard by mortal ears, calling men to repentance, and proclaiming baptism in water and the conferment of the Holy Ghost by the laying on of hands as the indispensable and unchangeable conditions of salvation. See Pearl of Great Price; and Book of Mormon, Alma 22: 12-14.

From Moses to John the Baptist, the Israelitish government, whether administered by judges or kings, was essentially a theocracy; for there were prophets through that chain of centuries who spoke with authority, both to the people and to their rulers, avowing, "Thus saith the Lord."

Then came the Baptist as a voice in the wilderness, crying aloud the old yet ever new call of God, "Repent ye," and administering baptism by immersion for the remission of sins. John's authority to preach and baptize was not the pronouncement of the Sanhed-

rin, nor license from any of the great theological schools. He proclaimed himself as one commissioned of God. See John 1: 22, 23, 33.

And the Mightier One followed, avowing that He had been sent, and that the doctrine He taught was the Father's, not distinctively His own. Thus did the Lord testify that He was a Revelator, receiving from God and giving liberally to man. See John 6: 38; 7: 17; 12: 48-50.

That the Church was guided by direct revelation throughout the period of apostolic ministry is abundantly attested by the Holy Scriptures, from the first chapter of Acts to the last of Revelation. Assuredly, therefore, revelation as a gift to the Church did not terminate with our Lord's ascension.

John the Apostle expressly vouches that the last book of the New Testament, in our current compilation, is no independent production of his, but "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John" (Rev. 1: 1).

The Primitive Church was undeniably blessed by specific revelation from God through His servants ordained to power and authority in the Holy Priesthood; and, in the light of this fact, we are confronted by the momentous question—When did God cease to speak thus to His Church?

That He did so cease to speak has been openly proclaimed for centuries. According to the precepts of men, the canon of Scripture was made complete by the testimonies and testaments of the ancient Apostles; and this in spite of the Lord's solemn affirmation that upon the rock of revelation should His Church be builded. See Matt. 16: 17-19.

The significant truth is, that revelation to the Church did not cease as long as there was in fact a Church of Jesus Christ on earth.

That the apostolic administration was followed by a widespread and increasing apostasy from the Church, which culminated in the apostasy of the Church itself, or what still flaunted the title of the Church though bereft of spiritual powers and blessings, is proved by a rational interpretation of both ecclesiastical and general history. Moreover, this declension, by which the world became enshrouded in spiritual darkness, while the institution calling itself the church bedizened the eyes and minds of men by her glittering display of wealth and secular power, had been predicted in circumstantial detail while yet there were prophets empowered to speak in the name of the Lord.

While it may not be possible to determine the day or year in which the Primitive Church ceased to exist as a body acknowledged of Jesus Christ as His Church, for the apostasy was progressive though rapidly so, it is evident that before the close of the third century the so-called Church had lost the distinguishing

features specified by the Lord and emphasized by His Apostles, and had become an institution of men, characterized in function by the aberrations of human fancy. For centuries thereafter, sacerdotalism professed some form of godliness while miserably lacking the power thereof.

Then, in fulfilment of ancient prophecy, the Holy Priesthood was restored anew, not as a revival of investiture from early Christendom, but as a definite re-establishment, the very day of which is recorded in modern history.

In 1830 the Church of Jesus Christ of Latter-day Saints was organized, and since has unceasingly proclaimed that the very voice of God has been heard by prophets of the current age: and that latter-day revelation from the heavens is a solemn certainty, with which mankind must reckon, to their salvation or loss.

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## SPEAK PLAINLY TO YOUR CHILDREN.

THIS story appeared in the *Ladies' Home Journal*:

There is thought for the parents in the testimony of a woman in court, who, when the court asked her if she did not come from a very good family, answered:

"I did, your honor."

"Then," kindly asked the judge, "how did you begin on the career which has brought you to this serious pass? Can you remember?"

"I can," answered the woman. "It was one day when I wanted to go out alone and my mother remonstrated with me because, as she said, unspeakable dangers lay in waiting for a girl alone. I asked her: 'What sort of dangers, mother?' And my mother answered: 'Such dreadful dangers, my dear, that you would not understand if I told you.' *That* was the beginning, your honor. I had the curiosity of youth, and its impetuousness, and I determined to find out what those 'dangers' were. And," she ended miserably, "I have found out, and here I am."

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WHAT the world most needs is prayer. We put too much trust in machinery: we rely too much on legislation: we foolishly imagine we can save the world by law. It is not by the might of mechanical forces, nor by the power of civil enactments, but by the Spirit of the Eternal that humanity is to be healed. The chasms can be bridged only by men finding God. The walls will come down only when men truly pray. The rich and the poor will never get rid of the thoughts and feelings which push them apart, until they bow down together before the Maker of them all. Capital and labor will never be permanently reconciled, until the employer and employee both go up upon their housetops to pray.—*Record of Christian Work.*

THURSDAY, APRIL 10, 1919.

## EDITORIAL.

## ARRIVAL OF ELDER JUNIUS F. WELLS.

It is with much pleasure that we welcome to the European Mission Elder Junius F. Wells, who has been appointed to succeed Elder J. M. Sjodahl in the editorial work of the *Millennial Star*.

Elder Sjodahl intends to return soon to his home in Salt Lake City, Utah, after an absence of more than four and a half years in faithful service, of which we shall have more to say in a later issue.

Elder Wells was born in Salt Lake City, Utah, June 1, 1854. He is the son of Daniel H. Wells and Hannah Free. His father was Second Counselor to President Brigham Young from January 4, 1857, until the death of President Young, August 29, 1877, and was Counselor to the Twelve Apostles until his death in 1891. Elder Wells obtained his education in the schools of Salt Lake City, finishing at the Deseret University. He was baptized when eight years of age and received the ordination of Elder while at the age of thirteen. He filled a mission to Great Britain in 1872-74, laboring in the London and Nottingham conferences. During this time he visited the Scandinavian and Swiss and German Missions. Three other visits were made by him to Europe, one in 1885, another in 1891-2 and the last in 1903. In 1875, he was ordained a Seventy and called upon a mission to the United States, where he labored in Iowa, Missouri, and Illinois, and in New England. In June, 1875, he was called by President Brigham Young to a mission among the young men of Zion, organizing them into societies for mutual improvement. The first Young Men's Mutual Improvement Association of the Church was organized under his direction in the Thirteenth Ward of Salt Lake City, June 10, 1875. He has been associated with the Mutual Improvement work since that time, and is now a member of the General Board. In October, 1879, he established the *Contributor*, a monthly magazine, published in the interest of the Improvement Associations, and he was its editor and publisher for thirteen years.

One piece of work accomplished by Elder Wells, which will emblazon the pages of Church history, and keep his name green in the memories of the saints long after his life's work is finished, is the purchase of the Prophet's birthplace, supervising there the construction of the Joseph Smith memorial monument. The transportation and successful erection on the site of the old homestead

of the parents of the Prophet Joseph in Sharon, Vermont (where it was formally dedicated December 23, 1905, the one hundredth anniversary of the Prophet's birth), was a notable achievement. Owing to the immense weight of the polished granite blocks, of which the monument is composed, the mountainous country over which they had to be conveyed by team, the mid-winter season in which the transportation was necessarily made, and the short time in which to complete the task, its accomplishment is considered little less than miraculous, and proves his ability to do big things. He was born in the Church and has been an active Church worker all his life, and has been closely associated with the leaders of the Church from the days of President Brigham Young to the present time.

We give to Elder Wells a hearty welcome, and we feel confident that the *Star* will continue to shine as in the past, shedding rays of gospel light as far as its circulation shall extend.

GEORGE F. RICHARDS,
President of the European Mission.

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## "A DISASTROUS SITUATION."

WE have before us a somewhat remarkable article on the religious conditions of the people in Scotland, published by *The Scotsman*, March 22nd, 1919, over the signature of Norman McLean. It refers specially to the Scottish people, but depicts a situation that is general in the so-called Christian world.

Mr. McLean begins by quoting a joint report on the religious needs of the Scottish churches, submitted to the Assemblies of the ecclesiastical bodies, in the year 1910. In this report it was pointed out that thousands of the inhabitants of Scotland were "lapsing from church ordinances," and that the number of such lapses was increasing. In fact, the assertion was made that "the membership of the two large Presbyterian churches embraced but one-fourth of the whole population." This was ten years ago, and things remain in that unsatisfactory condition, although church committees meet at stated intervals and "thresh their wheatless straw."

One reason given for this defection from the churches is the rivalry between them. Mr. McLean points out that, owing to this competition, the churches have multiplied buildings in the depopulated straths and valleys, and left the great population inadequately provided for. Here are some examples of how, in proportion as the population diminished, the number of churches was multiplied.

PARISH OF D.

Population in 1881, 1,814—Churches, 5.
Population in 1911, 3,074—Churches, 10.

PARISH OF P.

Population in 1881, 3,191 Churches, 4.
Population in 1911, 2,419 Churches, 10.

That will suffice by way of illustration, but imagine that waste going on, year in, year out, over all the Highlands of Scotland. And, we are, further, told, the larger the number of churches, the smaller becomes their efficiency. For, "when a congregation that would fill one church is broken into four, then the ministers preach to handfuls. Christianity has a passion, but its passion is for unity, for fellowship; it is the channel of a love that impels people to meet in one place. But when Christianity becomes an ecclesiasticism that breaks up unity, that replaces love with bitterness, then the glow and warmth vanish. The churches give a choice of four places of worship when one would suffice, and the people end by worshiping nowhere. It is inevitable, and it is what is happening."

Mr. McLean calls attention to another trouble, which grows out of the multiplying of churches, and that is that there are not ministers enough "to man the empty tabernacles." Empty churches are increasing in number. And while some churches are empty for lack of ministers, others are equally empty, though the ministers hang on to them. The Parish Church of South Uist, we read, has been vacant for a long time; but the Catholic priest is there. The parish of Small Isles is vacant for two years; but the Catholic priest is there. Manses in which great preachers once lived can be now seen falling into disrepair, with gardens, once carefully tended, now a prairie, and the rooms gaunt with decay and emptiness, or tenanted by a lay-missionary, who lives in a corner of the house.

This condition, we are further told, must continue indefinitely, for no self-respecting youth will go into a calling so hopeless. "The young man of to-day," Mr. McLean says, "wants a life of high venture, and the churches offer these empty buildings, these fragments of congregations, these big houses with their starvation stipends, this career where the young minister can only hope to increase his attenuated flock by stealing sheep from his neighbor's equally attenuated flock. What a career! What a travesty of the Christian ministry! No wonder the young manhood of the Highlands turns away sorrowfully from the churches and seeks careers in other fields."

From the conditions that prevail, the gentleman quoted turns to a consideration of the results following. He says:

"But the full gravity of the situation is only apparent when we consider the condition of the massed populations. Multiplying their competitive tabernacles in the wilderness, they left the crowded centres untended. There the lapsed increase at the rate of 7,500 a year! That was the number estimated in the Report ten

years ago. It is far greater. There are ominous facts. In the year 1855 there were nine so-called irregular marriages in Scotland; last year there were not far short of 5,000. Let the Churches contemplate that 5,000 couples set up houses in Scotland annually without the services of any Church. That one fact is black as a thunder-cloud!"

Another evil that he points out is the pew-rent. We quote again:

"The churches planted down two buildings in one street. If one was there, rivalry required the other. The buildings were mean. The stipends were inadequate. * * * The seat-rents were delicately graded. To artisans and people in one or two roomed houses the minister goes inviting them to his church at so much a sitting! That love that is without price is proffered for so much of gold or silver! The poor will have none of it; the ordinances of religion, instead of being bread for the many, become the luxury of the few. If the rich cannot be attracted, then the minister is left, himself a social problem, to deal with social problems. His problem is how to pay necessary expenses and keep that church door open. He either escapes for his life or he breaks under the strain. Have there not been twenty such churches closed in Edinburgh alone in these last years? It is not at the rate of 7,000 a year; it is with the sweep of an ebbing tide after a flood that the industrial population are ebbing out of the churches."

The remedy for these evils, Mr. McLean suggests, is a closer union of the churches, by which rivalry and competition would be abolished.

Church union, just now, is a popular ideal in many ecclesiastical circles, but, even if it could be effected, it would not fill the empty church-buildings, or bring back the living spirit to the lifeless, cold bodies of divided Christendom. We may weep at the tomb of Lazarus, from which the odor of decay is issuing, but no tears, no cries of anguish can raise up the inanimate tabernacle. Only the power of God can do that, and that is the very thing that the churches, and especially their leaders, refuse to accept. They reject the revelation of the divine power and authority, and, surely, union without God can help no church to life and spiritual power.

The author, from whose article we have quoted, points out some evils of the present day, but he does not, as far as we can see, touch the root of them all.

The churches are behind their time. They do not deal with the social and industrial difficulties that confront the world, except in an insipid, namby-pamby way. What have the churches done, or, for that matter, what are they doing now, to save the world from the unspeakable horrors of war? What are they doing to save the nations from the curse of poverty, superstition, and ignorance? What have they done to break the yoke of tyranny and oppression in all its forms? What have they done for the home, for the establishment of virtue, for temperance, and for the temporal

salvation of the children of men generally? They have, very largely, considered themselves as the mouthpieces of secular governments with the mission of keeping the "rabble" from engaging in revolutionary movements, and, with that end in view, they have rhapsodized about "the land over there," and "harps," and "crowns," and "eternal bliss"—all to be had for submission to the unnatural conditions in this life, and for liberal contributions to the "good cause." They have been fiddling, while incendiaries have been at work, and they have kept on fiddling, though the conflagration, at last, has burst forth, threatening general destruction. That is what is the matter with the churches.

At the present time, men are dissatisfied and restless all over the world. A new social order is about to be created, as radically different from the present as this is from the feudal social order that preceded it. Are the churches prepared to take the wheel and, with a steady hand, steer the ship, guided by divine revelation, through the breakers to a safe and peaceful harbor? That is the important question. How can they, as long as they reject as error all divine revelation given in our day?

The Prophet Joseph was told that the churches had all gone astray. The truth of this tremendous fact is beginning to dawn upon the world. God grant that it may become clear to all, that the acceptance of the gospel is God's own remedy against sin and all the evils that flow from transgression of God's laws. The world needs a ministry that has a message from God to man, and faithful ministers, to deliver that message, even though their reward on this earth, as in the case of the Prophet Joseph, should be a martyr's crown.

J. M. S.

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## MINUTES OF THE LEEDS CONFERENCE.

THE Leeds semi-annual conference was held in Westgate Hall, Bradford, on Sunday, March 30th, 1919. There were present: Elder J. M. Sjodahl, of the Liverpool office; President Orial L. Anderson, of the Norwich conference; President Ether L. Marley, of the Liverpool conference; President E. Henry Clarke, of the Birmingham conference; President Harry Greenall, of the Nottingham conference; Chaplain Calvin Smith, of the United States Army; President Arnold G. Holland, of the Hull conference, now transferred to labor in Leeds; Elder Ira White Mount, on his way from Norwich to Liverpool conference; and President Joseph S. Nelson and Elder Reginald H. Sanders of the Leeds conference.

The morning session commenced at 10:30 with the hymn, "Come, join our celebration." Elder J. M. Sjodahl offered the invocation, after which the hymn, "Behold the great Redeemer die," was sung.

The Sacrament was administered by Brothers Leonard Tetley

and John W. Turner, and passed by Brothers George H. Scarfe, Gerald Craven, Ernest Smith, and John Wilson, while Sisters Kershaw and Craven, of Clayton, and Sisters Emily and Nellie Briggs, of Pudsey, rendered duets.

Tom Whitley, of Leeds, and George Laycock, of Batley, gave instructive recitations.

Elder Ira W. Mount showed the difference between voluntary and involuntary ignorance, and proved that a thorough knowledge of the gospel is necessary to salvation.

Elder Reginald H. Sanders said that while feeling keenly the importance and difficulties of the work he was commencing, he knew that he held authority from and was supported by the Lord. Obedience to God's laws brings security and happiness, while the history of the world shows that disaster follows disobedience.

Elder Arnold G. Holland showed how the authority of the priesthood is delegated by the Savior, through His apostles, to each member. He reminded the saints that it was their duty to publish the truth, and to live as examples to the world; by so doing, they will enjoy the inspiration, guidance, and blessing of the Lord.

President Nelson said the key of the morning's session was an exhortation to serve the Lord with reverence and in accordance with His will.

The meeting closed with the hymn, "Now to heaven our prayer ascending," and prayer by Sister Hettie Geldard.

The afternoon meeting convened at 2 o'clock. The hymn, "Israel, Israel, God is calling," was sung, and prayer was offered by Elder Ira Mount, followed by the hymn, "O, say, what is truth?"

The Sacrament was administered by Brothers Jesse Knight and Samuel R. Evans, and passed by Brothers Whitley, Edgar Blame, Frank Knight, and James Harpin.

President Joseph S. Nelson welcomed all present, and submitted the names of the general Church and conference authorities, all of whom were sustained unanimously.

Mrs. Lily Brantitt rendered a very pleasing solo.

President Harry Greenall spoke on the principles of baptism for the dead, and the different resurrections and degrees of glory.

Sister Ethel Walker, of Batley, sang as a solo, "There is a green hill."

Elder J. M. Sjodahl read a portion of the third chapter of Luke and spoke of the message of John the Baptist to the age and generation in which he lived. The speaker drew a picture of the political and religious conditions of the Hebrew race at that time, and then pointed out that John, as soon as he received divine authority, began his ministry as a herald proclaiming the advent of the Lord, and that his first demand was for repentance and baptism, as a preparation, on the part of the people, for the

coming of the Christ. Elder Sjodahl called attention to the leading features of John's discourse, as recorded by Luke. To the Pharisees and Sadducees, John said, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." To the publicans he said, "Exact no more than that which is appointed you," and to the soldiers, "Do violence to no man, neither accuse any falsely; and be content with your wages." This, the speaker said, contains the very essence of the gospel. Elder Sjodahl then declared that Joseph Smith was sent by God as a herald to proclaim the second advent of our Lord, and that he came to a world, similar in many respects to that which saw the ministry of John the Baptist, especially in the prevailing conditions of political and religious strife, confusion and unrest. The Prophet Joseph, he said, preached the gospel of repentance, which is the gospel of equality, peace, truth, and righteousness. The speaker, then, said farewell to the saints, and to the elders about to return home to Zion, and encouraged those who are engaged in the ministry of the gospel, as well as the saints generally, to faithfulness in the service of the Master.

President Nelson summed up the lessons of the meeting in one comprehensive whole—to get a sense of comparison of this life and the next, of God's kingdom and Satan's.

Mrs. Lily Bramfitt sang, "Sun of my soul."

After the Doxology President Ether L. Marley closed with prayer.

Over three hundred saints and friends assembled at 6 p.m. The service began with the hymn, "The morning breaks." President Orial L. Anderson offered prayer.

The Leeds conference choir sang the anthem, "Savior, again to thy dear name."

Elder J. M. Sjodahl related some of his experiences in the various mission fields in which he had been engaged. He expressed his gratitude to God for the privilege of having been in the British mission during these fateful years of the world's history, and for the opportunity of doing the work that had been given him to do. He felt, he said, his weakness and imperfections, but he hoped that his efforts had not been entirely in vain. The speaker bore his testimony to the divine mission of Joseph Smith, and declared that the coming of the Lord is near at hand.

The congregation sang the hymn, "O my Father."

Elder Arnold G. Holland explained the purpose of man's sojourn on the earth as being to prepare for the higher glory, the way to which has been prepared by Christ. Obedience to the covenant of the Lord opens the way to eternal glory. History teaches us that nations which substitute their own ideals and doctrines for the gospel of Jesus Christ, must always perish. The responsibility lies with every Latter-day Saint, of carrying this gospel to the world, and thus saving it from destruction.

President E. Henry Clarke thanked the saints for the sympathy extended to him for the loss of his dear father. He related the call of his father to the work prepared for him in the spirit world. He had a sure testimony that he was called to a great and glorious work, which he began even before he finally left this world. Elder Clarke reminded the saints that they were building characters, and that the results of their labors will be their reward.

The choir rendered the anthem, "Daughter of Zion."

President Ether L. Marley spoke of the pleasant association of the saints, and the loving fellowship that should exist among members of the Church.

Chaplain Calvin Smith gave a graphic account of his experiences in France, and his labors among the soldiers at the front.

After a few closing remarks by President Joseph S. Nelson, the congregation sang the hymn, "Lord, dismiss us," and conference was closed with benediction by President Harry Greenall.

On Saturday afternoon, Elder Sjodahl met the Priesthood of the Leeds conference, when encouraging reports and instructions were given.

On Saturday evening a general meeting of officers and lady missionaries was held, at which Brothers Reginald H. Sanders and Ira W. Mount were ordained elders and set apart as missionaries in the British Mission.

HETTIE GELDARD, Secretary.

## FROM THE MISSION FIELD.

☞ THE Bristol conference will convene April 20th, 1919.

**Arrivals.**—Elder Junius F. Wells, Sister Alice A. Richards (wife of President George F. Richards), and Sister Anna McKay (wife of President James Gunn McKay, of the London conference), arrived in Liverpool on the s.s. *Minnedosa*, of the Canadian Pacific Ocean Services, Limited, March 31, 1919.

**Appointments.**—Elder Frank Alexander has been appointed President in the Norwich conference, to succeed Elder Orial L. Anderson. Elder Emmanuel H. Clarke has been appointed to succeed Elder State England as president over the Birmingham conference, and Elder Frederick G. Day has been appointed to succeed Elder Robert Cluff as president in the Bristol conference. These appointments are dated April 2nd, 1919.

**Farewell Address.**—On Thursday, March 27th, 1919, President Orial L. Anderson gave a farewell address before leaving the Norwich conference, to return home to Zion. A traveling rug, a pair of gold cuff links, and a suitable book were presented to him by Elder Frank Alexander, on behalf of the saints and friends of the

Norwich conference. President O. L. Anderson said a few words of appreciation for all the kindness shown unto him.

**Socials.**—A farewell social was given on behalf of Brother Ira William Mount, at 3 Westlegate Street, Norwich, March 27th, 1919. A large number of saints and friends were in attendance. A nice sum of money was collected and given to Brother Mount, with the best wishes of all.

On March 21, 1919, a farewell social was held in Ipswich, Norwich conference, in honor of Orial L. Anderson, who has received his release to return home to Zion. President Orial L. Anderson spoke for a short time, and thanked all for their kindness to him. Branch President Stanley H. Marshall, on behalf of the members, authorized Elder Frank Alexander to buy a suitable present for President Orial L. Anderson, who responded with remarks of appreciation.

**Releases and Departures.**—Elder Orial L. Anderson, of Ammon, Idaho, was honorably released April 2nd, 1919. He arrived in the British Mission May 1st, 1916, and has been laboring in the Norwich conference, where he presided since March the 14th, 1918.

Elder State England, of Logan, Utah, who arrived in the British Mission September 30th, 1916, was honorably released on April 2nd, 1919. He has been laboring in the Norwich, Nottingham, Liverpool, and Birmingham conferences. For a short time he presided over the Nottingham and then over the Birmingham conference.

Elder Robert Cluff, of Sugar City, Idaho, who arrived in the British Mission December 26th, 1916, was honorably released on April 2nd, 1919. He labored in the Manchester, Birmingham, and Bristol conferences, presiding over the last mentioned since January 1st, 1919.

Elder James T. Ashby arrived in Liverpool on March 29th, 1919, from South Africa, where he has filled a good mission and had many remarkable experiences.

These four elders left for their homes in the mountain valleys on April 2nd, 1919, on the s.s. *Scandinavian*.

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